

Made a Touchdown.
The Yale man had undertaken to help a young woman to get "placed" in a New York publishing house. He gave her several letters of introduction and she went the rounds. When he asked her the result a week later she replied that nothing had developed, but that she was just as much obliged to him.

"For what?" he queried.
"Why, for all your kindness and trouble, of course."
"Nonsense, I've done nothing; you have gained nothing," came from the former football player.
"Well, you tried, anyway, and I'm obliged to you," she insisted.
"My dear Miss Blank," replied the brawny son of Eli, "I was brought up at Yale, and we were trained to score!"

The next day she received an offer from one of the firms that had turned her away.

A Valuable Booklet.
Watts' Official Railway Guide of the South is an almost indispensable acquisition to every well-informed man, and especially every one who travels. A new feature recently added is drawing much favorable attention to the work. In each issue are given late and complete colored maps of the Southern States, showing all railroads, towns and other matters of interest. It is a truly commendable work and the Watts Publishing Company, of Atlanta, Ga., deserve all the praise they are receiving for their enterprise.

TERRIBLE ITCHING SCALP

Eczema Broke Out Also on Hands and Limbs—An Old Soldier Declares: "Cuticura is a Blessing."
"At all times and to all people I am willing to testify to the merits of Cuticura. It saved me from worse than the texture of hives, about the year 1910, with itching on my scalp and temples, and afterwards it commenced to break out on my hands. Then it broke out on my limbs. I then went to a surgeon, whose treatment did me no good, but rather aggravated the disease. I then told him I would go and see a physician in Erie. The reply was that I could go anywhere, but a case of eczema like mine could not be cured; that I was too old (80). I went to an eminent doctor in the city of Erie and treated with him for six months, with like results. I had read of the Cuticura Remedies, and so I sent for the Cuticura Soap, Ointment and Resolvent, and continued taking the Resolvent until I had taken six bottles, stopping it to take the Pills. I was now getting better. I took two baths a day, and at night I let the texture of the skin dry. I used the Ointment with great effect after washing my warm water, to stop the itching at once. I am now cured. The Cuticura treatment is a blessing, and should be used by every one who has itching of the skin. I can't say any more, and thank God that He has given the world such a curative. Wm. H. Gray, 3333 Mt. Vernon St., Philadelphia, Pa., Aug. 2, 1937."

"Seeing" London.
I wish I could revive the first feeling of strangeness and astonishment which overcame me when I first arrived in England and which falls to the envied lot of every foreigner or every Englishman who has been away from his country for a long time. I turn green with envy every summer when I see the hundreds of American tourists in the streets of London and remember that they are undergoing an experience which will remain with them as an ideal memory for the rest of their lives, but which, if they remain here, will wear off. I used to see Mr. Pickwick and Sam Weller and Mr. Panks at every corner in Bloomsbury, and in Pall Mall; I constantly ran across Cock Newcome and Major Pendennis. For the first few weeks of my first stay in London I haunted the Drury Lane district for "types" which had become familiar to me in my youthful novel reading days. The strange thing about it all is that, whereas every American who comes here at once points these people out to me and dwells with glee in the discovery, I never see them now. They have either become so familiar to the faded view of the "dreaded Londoner" or they must have been merely the figment of the easily influenced imagination of the impressionable greenhorn.—Brooklyn Life.

Hatred is often the result of knowing but one side of a person.

KNIFE

Coffee Killed an Old Soldier.
An old soldier, released from coffee at 72, recovered his health and tells about it as follows:
"I stuck to coffee for years, although it killed me again and again.
"About eight years ago as a result of coffee drinking which congested my liver, I was taken with a very severe attack of malaria fever.
"I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill.
"The doctor said he had carefully studied my case and it was either 'quit coffee or die,' advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the doctor's decision for I hadn't suspected the coffee I drank could possibly cause my troubles.
"I thought it over for a few minutes and finally told the doctor I would make the change. Postum was procured for me the same day and made according to directions; well, I liked it and stuck to it and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two years of age, I do lots of hard work and for the past month have been teaching, driving sixteen miles a day, besides leading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did coffee.
"I have known people who did not care for Postum at first, but after having learned to make it properly according to directions, they have come to like it as well as coffee. I never miss a chance to praise it." Name given by Postum Co., Battle Creek, Mich.

Look for the little book, "The Road to Wellville," in pages.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. CHARLES EDWARD LOCKE.

Subject: The Sin of Irreverence.

Brooklyn, N. Y.—Dr. Charles Edward Locke, in the Hanson Place M. E. Church Sunday, preached on "Popular Desecration of Sacred Vessels; or, The Sin of Irreverence." The text was from Samuel vi:7-9: "Uzzah put forth his hand to the ark of God and took hold of it; and God smote him for his error." Dr. Locke said in the course of his sermon:

There is danger that our greatest national sin shall be the sin of irreverence. The ancient story of Uzzah's act of desecration in placing his hand upon the ark of God is full of serious and important lessons which apply with solemn significance to our age, and our country and our individual citizenship.
God had given commendment to Moses to construct a sacred chest to be overlaid within and without with pure gold. It was to be surmounted with two cherubim of beaten gold. This chest was to be the receptacle for the tables of stone which Moses had received on the top of Mount Sinai, and it is beautiful ark was to be an altar of prayer which was to be kept in the midst of the people, for God had said, "There will I meet with thee." God explicitly commanded that no hand should touch the ark save the priests and rings and poles were provided by which this sacred vessel was to be carried.

The Philistines came up against Israel and captured the ark and held it a captive for sixty years, when David conquered Philistia and built a suitable place for the ark, and, with 30,000 warriors, went down to the borders of the enemy's country and secured possession of the precious treasure. In the excitement and joyousness of this long looked for victory, Uzzah's mortal sin of irreverence was committed, which cost him his life.

In the days of prosperity, irreverence grows most insidiously. When men feel secure in their own successes they are prone to forget the commands of God. We do not depend so helplessly on our Heavenly Father when our achievements have given us great confidence in ourselves. National and individual prosperity are at once our greatest danger and our greatest security. In the frenzy of victory, as did Uzzah, so do we often commit acts of irreverence.

Sometimes it is fashionable to be irreverent. The Philistines, in transporting the ark, had placed it upon an ox cart, and when the Israelites captured the ark they followed the error of the Philistines and were returning with the ark drawn by oxen, instead of carried by the staves and rings, as God and peremptorily commanded. One act of irreverence leads to another. And when the ark shook as the cart went over Nachon's threshing floor, Uzzah headlessly committed his serious offense. When the church allows the world to set its fashions, sacrilegious, disastrous and deplorable, speedily follow.

Two other fruitful causes of irreverence are forgetfulness and familiarity. The ark had been in Uzzah's house since his boyhood and he dared to take privileges with the sacred furniture. Familiarity sometimes breeds contempt. It is not discoverable that Uzzah was either malicious or willful, but he was heedless, and even so apparently a harmless sin as heedlessness brought upon him the awful penalty for his disobedience. The influence of sacred things depends upon their sacredness being preserved. God could not control Israel without their respect and obedience, hence the suffering of Uzzah. No sin is more treacherous than irreverence. It deceits its victims. It is like dry rot in the ship's timbers. Irreverence slyly gains admittance where grosser vices would be easily repulsed. Satan is constantly busy trying to transform the sons of Levi, who were at first drawn into the sons of Eli. Beware of the deceptive tendencies of familiarity; when delicate respect for holy things is lost, then defilement and sacrilege easily enter. When reverence departs character cannot be retained, for character depends upon faith and in obedience to sacred things.

At Belshazzar's feast, in the supposed impregnable city of Babylon, it was the towering crime of irreverence in defiling the sacred vessels of the temple worship at Jerusalem that brought disaster and death to the dissolute young monarch. What are some of the holy things to-day which must be honored and preserved?
The church is a sacred vessel. Dedicated to the service of God, it should not be diverted into secular uses. Jesus drove the merchants out of the courts of the temple, and, as yet, there has been no permission granted for their return. The sons of Aaron were devoted by the strange fire which they undertook to offer at the altars of the Lord. And similar results occur to-day in the consuming of holy institutions and respectful inclinations, when the church of God is made a place of amusement and merchandizing. In chapels and parish houses many things are proper which in the sanctuary lead unmistakably to irreverence.

The Bible is our sacred vessel. There is not much danger of bibliolatry, but we need to be much on our guard lest the very availability of our great Book shall cause it to be less appreciated. Things are often valued by use in proportion to the sacrifice which has been suffered for them. A gentleman placed a copy of the Gospel of St. John on my desk the other day, and said it cost only two cents. It was in excellent type and neatly bound. During the days of the persecution of Diocletian, many Christians surrendered their Bibles and the sacred utensils of worship, and in consequence lost their faith. When the Bible goes out of our lives, our Christian character loses its chief support. A man once, in the presence of his family, picked up a Bible, turned its pages haphazard for a few moments, and peremptorily threw it down upon the table, saying: "I don't give me Shakespeare!" Perhaps he never knew that the Bible was the acknowledged inspiration of the marvelous lines of Aton's greatest bard; it is certain no man ever prefers any other book who has discovered the extraordinary beauty and power of the Bible.

We must valiantly defend the Bible against irreverence. It is the bulwark of our civilization—the foundation of liberty, the cornerstone of truth. I submit whether we do not commit a serious offense against the sacredness of the Book when we based upon it constant jokes and puns based upon the Scriptures. It cannot be anything less than sinful sacrilege to weave the holy personages and incidents of Bible history into ridiculous story. The Bible deals with most serious questions which involve the life and death and weal and woe of

the race, and do we not violate its sacred rights when we make it the basis of our fun and laughter? This is a popular desecration which, like Uzzah's sin, has been committed so long that it has not occurred to many people that they are unintentionally undermining the very book which they desire most to defend.

The Sabbath is a sacred vessel. A divinely instituted day for rest and worship and home. We cannot spare the Sabbath, but we cannot keep it if it is steadily allowed to become more and more a social and a business day. All vices and enemies of our nation thrive best where the first day of the week is decreasingly revered. Dinner parties and hilarious outings arranged for the Sabbath are direct attacks upon the security of our republic. The perpetuity of a nation depends upon the reverence of the people. When the temples are empty, the walls of the citadel crumble. When the altars of worship are neglected, virtue and purity are dethroned, a nation's protectors lose their courage and spirit of sacrifice and there is speedily decline and fall. God has put Himself on record as ready to cause those nations to "ride upon the high places of the earth" which keep His Sabbaths. History fulfills in every century the curses of the Almighty which are ready to be poured upon those people who have destroyed His holy day. Why do we argue the question when he who ruins may read?

The human body is a sacred vessel. What a marvelous gift is the voice. With its capabilities of music and speech. Alas, that ever its powers are profaned! Consider, too, the tastes and appetites and muscular possibilities and vital forces. What exquisite joys God has bestowed on the human body! But, desecrated and disregarded, how this body may become a bundle of clashing nerves, a prison full of cruel and warring enemies. God's great apostle wrote, "If any man defile the temple of God, as the body is called, 'him shall God destroy; for the temple of God is holy, which temple ye are.'"

The human mind—soul—is a sacred vessel. A man is not with "all diligence, for out of it are the issues of life." Man is the upward looking animal. His mind has been created with powers of concentration and analysis, that he might find out God. When man uses his faculties against his Creator, he has desecrated a sacred vessel. Man's logical faculty and powers of invention are often diverted to the injury instead of the elevation of men. A prostitute printing press is doing much in "vampire literature" to violate the human mind, and to lead to an immediate picture is a poisoned arrow driven into the mind, from which an absolute recovery is not possible. Each must reverence his own mind, and shield himself from the ten thousand inimical influences that are intended to thrive on the pollution of pure natures. How empty would be the playhouses and how bankrupt the lives of the publishers if the American people would suddenly refuse to be any longer the receptacles for the filth and corruption of many of the popular books and most of the popular dramas!

Josephus says in the closing scenes of Jerusalem, such were the irreverent and sacrilegious practices of the people, that if the Romans had not destroyed the city, some dreadful judgment like that which befell Sodom would have come upon the city. The irreverent, have nations and cities and individuals disappeared under the disintegrating processes of irreverence.

As the bold and wicked Belshazzar was, in revelry and drunkenness, defiling the sacred vessels of the Lord, a white hand came out of the black sleeve of the night, and wrote, in letters of fire, "Thou art weighed in the balances and art found wanting!" And that night the irreverent young king was found dead in his palace. The inexorable penalty of irreverence is death!

But they who hear reverently the ark of God, who obediently follow the commands of God, who daily honor in thought and deed the Son of God, who hold in highest esteem the privileges of the sons of God, shall enjoy peace and joy forever more, for the reward of reverence is life—here and hereafter!

Drawn Toward the Unseen Country.

We have secured a property right in the unseen country because dear ones have migrated thither, and it now exerts a more immediate and vital influence upon us. An old lady who had made little acquaintance with bereavement was asked if she ever received consolation from the presence of those who had parted from her, and she replied that she sometimes felt "a drawing." Daniel Webster, in lines of tribute to his angel child, touchingly says that he had expected to become the teacher of the boy, but that now, instead, the boy has become the ancestor, the father, and the guide; and the great statesman humbly beseeches the sainted one to lead him on in the earthly path. Surely all who have experienced a genuine sorrow by the entrance of death into the cherished circle, says Rev. H. P. Dewey, are constrained, if they have held to the Christian faith, to feel that Heaven has become nearer and dearer, that life has become more sacred and duty more commanding, and that the gracious ministry of the loved ones has been continued, though the veil has hidden them from sight.

The Prayer Which Avails.

Six characteristics of the prayer which avails may be named as follows:
1. It presents a need.
2. It is importunate.
3. It is according to the will of God.
4. It is faith.
5. It is in Christ's name.
6. It is for the glory of God.

Of No Consequence.

An official of a transatlantic steamship line tells of the excitement on board one of his company's vessels several days out from Liverpool, caused by an accident to the steering gear, but which rumor magnified. The captain was soon approached by a lady passenger. "Is it true, Captain," asked she, anxiously, "that we have lost one of our screws?"
"Not at all, madam," was the reply of the officer. "There was some little difficulty with one of them, but it has been repaired, so that now everything is all right."
"Well, I'm very glad to hear that," responded the lady, with a relieved look, "although I was far from sharing the apprehension of the rest of the passengers. After all," she added reflectively, "why should we worry, even if there was something the matter with the screw? It's under the water and doesn't show."—Woman's Home Companion for April.

Many a man would be more of a man if he thought less of what men think.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JUNE 10.

Subject: Peter's Great Confession, Matt. xvi, 13-28. Golden Text: Matt. xvi, 16.—Memory Verse, 24.—Topic: Confessing Christ—Commentary.

I. Different opinions concerning Jesus (vs. 13, 14). 13. "Caesarea Philippi." It seems that Jesus did not enter this city, but taught in its vicinity. "Whom do men say?" Christ did not ask this question (1) for information, or (2) because He desired the applause of men, or (3) because He intended to form His course according to the reply, but (4) because "He desired to ground His disciples in the deepest faith." "Son of man." This was a title He frequently applied to Himself.

14. "Some say," etc. People held different opinions concerning Christ. Some said John the Baptist had returned to life. Some thought that He was Elias (the Greek form for Elijah, who was to be the forerunner of the Messiah), others believed Him to be Jeremiah in accordance with the tradition that Jeremiah was to come and reveal the place where the sacred vessels were concealed, and others said He was one of the prophets.

II. The great confession (vs. 15-17). 15. "Whom say ye?" Notice the pronoun "ye," plural; Jesus speaks to all His disciples. 16. "Peter answered."

He answered as spokesman for all, as Jesus said in other cases, "Thou art the Christ." The expected Messiah, the "anointed One," "Son of the living God." God is here styled the living God, because He is the author of all life and existence; hence, self-existent, eternal. 17. "Blessed art thou," Peter and the apostles were blessed because they had broken away from Jewish prejudices and had really accepted Jesus as the Christ. "Blessed art thou, Peter," means son. "Flesh and blood." No human being hath revealed it unto thee. Such knowledge does not originate in the human mind.

III. The sure foundation (vs. 18, 19). "Thou art Peter." Petros, the Greek word for stone, or a piece of rock. Jesus gave him this name when He first met him (John 1:42). "Upon this rock," in the Greek this petra or rock in mass. This verse has been the basis of much controversy. Regarding it there are four principal views, all of them supported by good authorities. 1. That Peter was the rock on which Christ was to build His church. 2. That Peter and all true believers are the rock. 3. That the confession Peter had just made was the rock. 4. That Christ had reference to Himself when He said, "upon this rock." "My church." The word church properly denoted a congregation or assembly of people.

IV. Divine authority given (vs. 19, 20, 19). "Will give—keys." Keys are a symbol of power and authority. The apostles had knowledge and authority which no one after them needs or can rightly claim. "Shalt bind." This is an explanation of the gift of the keys. 20. "Tell no man." Galilee was the scene of this announcement. The Jews might now endeavor to make Him king if this announcement were made openly.

V. Christ foretells His death (vs. 21-23). 21. "Began Jesus to shew." Hereafter He had spoken obscurely, but now for the first time He speaks plainly of His coming sufferings and death. "Of the elders," etc. The Sanhedrin. This detailed enumeration proves that there was a general conspiracy.

22. "Peter took Him." Aside, apart from the rest. "To rebuke Him." The idea of a suffering Messiah was abhorrent to Peter and to all the apostles. 23. "Said unto Peter." Christ perceived that He was but boldly uttering what the others felt, and this rebuke was before them all. "Get thee behind Me, Satan." Satan means adversary. Jesus did not call His apostle a devil. "Thou mindest not." (R. V.) "Thou dost not discern the things of God; thou art wholly taken up with the thought that My kingdom is of this world."

VI. Conditions of discipleship (vs. 24-28). 24. "Will come after Me." Will follow My directions and be My disciple. "Deny Himself." Christ shows the apostles the nature of His kingdom. They must "abstain from all indulgences which stand in the way of duty." "Take up His cross." Who soever would follow Christ must be ready to endure affliction and even death for His sake. 25. "Whosoever will save," etc. Whosoever succeeds in obtaining the life of worldly comfort and pleasure by avoiding the life of self-denial and at the expense of righteousness shall lose even the earthly rewards he seeks and also the eternal life of spiritual joy and blessedness. For Mr. W. H. R. says, "The life for Christ's sake brings the promised blessing."

26. "What—profiteth." The question implies that there is no profit. "The whole world." Even though it were possible for a man to gain all the wealth, honor and happiness the world had to give, and then lose his soul, his loss would be infinitely greater than any earthly pleasure he may have had. "Lose." Be cast away. "His own soul." The Greek word for soul has two meanings, "life" and "soul." The soul is the man himself. The only thing we really and absolutely possess is our "soul." "In exchange." The price the worldling pays for carnal delights is his soul. 27. "For." Reasons are now given why the soul is of such priceless value. "Shall come." From heaven, at the end of the world, at the judgment day. 28. "There ye some," etc. This verse has elicited much discussion, but concerning it there is a wide difference of opinion. This verse is parallel with Matt. 10:29; both are fulfilled at Christ's resurrection. "The coming of the kingdom of God with power (Mark 9:1) was the consequent miraculous establishment of Christianity on earth."

A Substitute for Sponges.
In Algeria, the cultivation of "vegetable sponges" is now making progress. The cultivation of this plant (of which about ten species are known, and cultivated, in the warm regions of Asia and Africa) is fairly extensive in the environs of Algiers and Oran. Prior to maturity the fruit is edible; when the stage of ripeness has been passed, however, the pulp becomes separated from the fibrous matter which then forms the spongy mass termed the "vegetable sponge." Fine specimens, when carefully bleached in a weak lime bath, are sold at from 312 to 412 pence apiece. Paris is at present the chief market for most of the vegetable sponges grown in Algeria. They are highly suitable not only for toilet and bathroom, but also for domestic purposes.—Scientific American.

The Bedouin Arabs are light eaters. Six or seven dates, soaked in melted butter, serve a man a whole day, with a very small quantity of coarse flour and a little bit of rice.

CHRISTIAN ENDEAVOR NOTES

JUNE TENTH.

Christ's Life, VI. His Relations to His Disciples, and What He Expected of Us.—Matt. 10:16-33.

Whoever Christ sends forth is as a slave in the midst of wolves as of lambs.
Our testimony will be given us without our preparing in any way. We have had no chance for preparing. We "hated of all men of His name," when for His sake we do not dare face the sneer of one man?
Our confession of Christ means our life for Him: His confession of us means His life for us—a gift infinitely greater.

Suggestions.
Christ does not promise. His disciples peace, but better than peace: victory!

Christ has promised to be with His disciples always; that promise includes all others.

If Christ should appear to you in human form and bid you follow Him, would your discipleship take on new reality? Then how real is it now? The most holy life is none the worse for shrewdness, nor the shrewdest life for holiness.

Illustrations.
A loving child is ashamed to have a comfort or luxury that father or mother cannot have: do we want our lives to be more fortunate than our Lord's?

A soldier readily follows his general who has worked his way up from the ranks. There is no service or trial in which Christ has not preceded us.

The true Christian is an image of Christ, projected by the Light of the world—a new and marvelous stereopticon.

Wireless telegraphy is giving us a hint of how subtle and direct is Christ's communication with His disciples.

Questions.
Am I recognized as standing for Christ?

Would Christ gladly own all my acts and words?

Do I rely upon any guide but Christ?

Quotations.

There is no way of being delivered from this life of self but one: we must follow Christ, set our heart upon Him.—Andrew Murray.

We must walk so close behind Christ that people will not see us, but Christ.—Bishop Thoburn.

Few can take part helpfully in a prayer meeting without planning for it and those few cannot do it often enough. They could be more helpful with preparation.
Leaders of meetings should have their assignment at least a month in advance, and put into their meetings the prayerful planning of all those four weeks.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 10.

Christian Education a National Imperative.—2 Chron. 17:7-9; Deut. 31:11-13.

Education, to be complete, must be of the whole man—physical, intellectual, spiritual. An educational scheme that neglects any of these elements is imperfect and may easily become dangerous.

In this country there is small reason to fear that education of the physical and the intellectual faculties will be overlooked. The danger is that we shall forget the culture of the spiritual nature.

To avert this danger Christian schools and colleges are established. They are not rivals to the state schools, but supplement these at the point of religious culture, while equaling them in the attention paid to the other element of education.

But Christian education is not, first of all, a matter of schools. It is a matter of homes and churches, which shall see to it that always in the study of past events, of present national phenomena, of processes neutral, mathematical, mechanical, biological, there shall always be the background of deity. Education which ignores God is one of the strongest allies of the devil.

Education is development. It may become either a blessing or a curse. The things Paul condemns, in one of the Scripture passages given for reference, are things which develop the power of evil in the life. Shun these things, he says. But he does not stop with mere prohibitions. He provides positive instructions. He recommends the doctrine which is according to godliness. He urges the student's attitude toward the Word. He insists on spiritual education.
There is a abundant opportunity for wrong education. Life calls to us in so many alluring ways, and promises short cuts to so many desirable places, that it is easy to be deceived. "Foolish and unlearned" is the apt description of these short cuts. They promise learning, but have only the show of it. They look wise, but their wisdom is mere veneered folly. There is many a short cut to the making of a living, but none to the making of a life.

When one becomes a Christian he has a new ambition to make the most of himself.
Education that is not Christian is one-sided, and of doubtful value in the end, both to the individual and to the nation.

Apaches Never Scalped Their Victims.

The taking of scalps has been spoken of so commonly in the press of the United States that it has become a general practice, when speaking of a man having lost his life among the Indians, to say, "He lost his scalp." Novelists even of today, when locating their stories in Apache land, almost invariably scalp the victims of Apache vengeance. As a matter of fact, one can say that the Apache never took scalps. Men who have lived in the Apache country and have been closely associated with them for thirty years or more, claim that no full-blooded Apache ever scalped a man he killed. On the contrary, he would not touch a body after death, and would throw away his weapons if stained with human blood. Their own dead the men never help to bury. This task is left to the women.—Scribner's.

BOX OF WAFERS FREE—NO DRUGS—CURES BY ABSORPTION.

Cures Belching of Gas—Bad Breath and Bad Stomach—Short Breath—Bloating—Sour Eructations—Irregular Heart, Etc.

Take a Mull's Wafer any time of the day or night, and note the immediate good effect on your stomach. It absorbs the gas, disintegrates the stomach, kills the poison germs and cures the disease. Catarrh of the head and throat, unwholesome food and overeating make bad stomachs. Scarcely any stomach is entirely free from taint of some kind. Mull's Anti-Belch Wafers will make your stomach healthy by absorbing foul gases which arise from the undigested food and by re-enforcing the lining of the stomach, enabling it to thoroughly mix the food with the gastric juices. This cures stomach trouble, promotes digestion, sweetens the breath, stops belching and fermentation. Heart action becomes strong and regular through this process.

Discard drugs, as you know from experience they do not cure stomach trouble. Try a common-sense (Nature's) method that does cure. A soothing, healing sensation results instantly.
We know Mull's Anti-Belch Wafers will do this, and we want you to know it. This offer may not appear again.

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Send this coupon with your name and address and your druggist's name and 10c. in stamps or silver, and we will supply you a sample free if you have never used Mull's Anti-Belch Wafers, and will also send you a certificate good for 25c. toward the purchase of more Belch Wafers. You will find them invaluable for stomach trouble; cures by absorption. Address: MULL'S GRAPE TOXIC CO., 328 3d Ave., Rock Island, Ill.
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The new Virechow Hospital in Berlin will have 800 beds. The total cost of construction will reach \$5,000,000. The attending physicians will have salaries from \$1400 to \$800 a year.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

Dr. J. C. CHERRY & Co., Toledo, O. We, the undersigned, have known F. C. Cherry for the past 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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Hall's Catarrh Cure is a purely natural, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

Ten years ago, with a population of 32,000,000, Prussia maintained nearly 3000 technical schools, representing all the principal industries, with an attendance of over 200,000.

Budding genius doesn't always bear fruit.

Itch cured in 30 minutes by Woolford's Sanitary Lotion; never fails. Sold by Druggists. Mail orders promptly filled. Dr. E. Detchon, Crawfordsville, Ind. \$1.

The thing that makes a man like a woman is he can never tell why.

FITS, St. Vitus' Dance, Nervous Diseases permanently cured by Dr. E. H. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. H. K. Kline, L.D., 361 Arch St., Phila., Pa.

Some whaling ship may yet blunder upon the North Pole by accident.

Mrs. Winslow's Soothing Syrup for Children's teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c. a bottle.

Folly and failure root on the same perch.—Chicago News.

A generation ago Mr. Parton predicted that the coming man would neither smoke nor drink. Yet, laudably the Philadelphia Record, the internal revenue collections of the United States Government increase apace, and instead of giving up his vices, man is reputed to have been joined by woman.

AILING WOMEN.

Keep the Kidneys Well and the Kidneys Will Keep You Well.

Sick, suffering, languid women are learning the true cause of bad backs and how to cure them. Mrs. W. G. Davis, of Groesbeck, Texas, says: "Back-aches hurt me so I could hardly stand. Spells of dizziness and sick headache were frequent and the action of the kidneys was irregular. Soon after I began taking Doan's Kidney Pills I passed several gravel stones. I got well and the trouble has not returned. My back is good and strong and my general health better." Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

An okapi, a rare species of animal, has been found in the Congo Free State.

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